INCLUSION IN COMMUNITY EDUCATIONAL PSYCHOLOGY: A JOURNAL CONTENT ANALYSIS

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DECLARATION

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ABSTRACT

The fields of Community Psychology and Inclusive Education in Educational Psychology share many common values such as empowerment, social justice and inclusion. The concept of inclusion, central to both fields, in education refers to the idea that all children, regardless of ability or background, should be afforded the same type of educational experience. However, the definition of inclusion in the context of Inclusive Education appears to differ from one country to the next. These differences in the interpretation of what inclusion and inclusive education entail, in addition to the differences between admirable policy but poor implementation of policy, is what motivated this research. The study aimed to explore if and how the concept of inclusion reflects in the literature by focusing on specific journals in Educational Psychology. Content analysis of abstracts in articles published, between 2013 and 2017, by three journals (School Psychology Review, School Psychology International and the International Journal of Educational Psychology) was used to explore how different scholars use the concept of "inclusion' and "inclusive education" and to what extent research reflects and informs practice. A total of 368 articles were published in the targeted journals during this period and only two articles contained the targeted key words in their abstracts. On further reading of these articles, one article discussed inclusion as denoting the treatment of immigrants in schools and the other explored the concept of "inclusive education" in pedagogy. The implications of finding few articles on inclusion in these journals are discussed in terms of the discrepancy between valuing inclusion in the field of Community Educational Psychology and what is actually reflected in the context of knowledge production.

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION

1.1 Background

Traditionally, psychology is defined as scientific explanations of individual human behaviour within varied contexts (Mathieu et al., 2017). In mainstream psychology, the individual remains the focus of enquiry and intervention. Community-based studies, on the other hand, consider communities as their primary focus with individual behaviour being treated as a function of the community in which they exist (Duncan et al., 2007). Duncan et al. (2007) therefore views community Psychology as a challenging field which somewhat represents a revolutionary and radical way of looking at human life.

The birth of Community Psychology, traced to North America in 1965, was driven by some psychologists who highlighted the importance of understanding humans in context and changing aspects of the community that impinged on people taking control of their own lives to improve their communities (Espino & Trickett, 2008). The approach that an individual's behaviour must be understood within his/her entire context, focusing on both the micro and broader macro influences that impact on the individual, is also referred to as the ecological approach to Community Psychology (Perkins et al., 2002).

According to Naidoo et al. (2007b) the Community Psychology discourse espouses the following key tenets:

- a core focus on people's environments and not only their symptoms;
- multi-levelled approaches to understanding problems are valuable;
- multi-faceted interventions are better than "single-service" interventions; and
- prevention is preferable to remediation alone.

Notwithstanding the views of Naidoo et al. (2007b), Community Psychology continuously suffers from an "identity crisis" in terms of its status as a sub discipline. This is probably, borrowing from the argument of Graham and Ismail (2011: 121) because "the field of Community Psychology represents the unique convergence of several fields, both within and outside of psychology, with an array of ideologies and contextual influences that informs

focus, processes and theories" (Graham & Ismail, 2011). It can therefore be further reasoned that the broad array of ideological and contextual influences, which shaped and constructed Community Psychology, contributed significantly to this "identity crisis".

Graham and Ismail (2011) expanded on the notion of an "identity crisis" and note that many researchers are interested in the current positioning of the field, the achievements, and its progress in reaching its original goals and values. These values include pursuing social change and justice for marginalized groups, a focus on diversity, and ecological approaches to health and well-being. Community Psychology adheres to these foci especially in terms of socially disempowered and marginalised groups because liberation is a goal of Community Psychology. Further values are prevention and promotion of health and wellness, as well as addressing structural and historical conditions that impact on these goals for individuals, groups, organisations and marginalised communities (Pronk, 2013).

Judging from the founding objectives of the field described above, it is clear that Community Psychology has a significant role to play within the South African community. This is largely because South Africa's system of apartheid, with its inherent racial discrimination, oppression, marginalisation and disempowerment of all citizens deemed Black (Blacks, Coloureds and Indians), had a lasting legacy on the country's population (Govender & Reddy, 2019). Although it was officially dismantled on 27 April, 1994, when the country's first ever democratic elections took place, high levels of inequality and poverty still exist amongst the majority of the South African population, especially those referred to as Black (De Beer et al., 2016). It can therefore be argued that Community Psychology, with its focus on social justice (Maseko, 2017), has an important role in the development discourse of the country as it has the potential to empower those groups which have been disempowered and marginalised and in need of equality, transformation and liberation .

South African Community Psychology emerged in the 1980s (Ismail, 2009). This emergence can be traced to a group of conscientious psychologists who questioned and opposed apartheid and its racist, oppressive practices. Their opposition to apartheid was motivated by their desire to bring about social change. Ismail (2009: 23) highlighted this by contending that "Community Psychology needed to be made relevant to the oppressed and alienated majority of people." One strategy of achieving this is through educating those once disempowered.

1.1.1 Educational Psychology

It has to be appreciated that educating an individual or community is more that building schools and holding classes. It is a complex process that is affected, negatively or positively, by many factors, some of which are subtle but still potent (Cagle & Kovacs, 2009; Hanushek et al., 2009). This realisation has led to the popularisation of the concept of Educational Psychology (EP). Endeavouring to conceptualise complexities of education, we can draw on Pillay (2008), who asserts that Educational Psychology, as a branch of psychology, is understood and practiced differently in different countries i.e., different countries have different foci.

In attempting to arrive at a South African conceptualisation of Educational Psychology, Pillay (2008, p4.) seems to suggest that such conceptualisation remains elusive as it is in process of being reconstructed and offers the following view in this regard:

"Currently, in South Africa there is a movement towards reconceptualising Educational Psychology. This emanated from the fact that in different contexts it is seen differently, for example, district based educational psychologists would usually work with crisis situations emerging from the needs of the school community, whilst some in private practice may be inclined to work from a medical model." There seems to be a general view in the educational psychological field, that like Community Psychology, Educational Psychology is also in a state of "identity crisis." This identity crisis is brought about by the lack of clarity about the purpose of this discipline.

In this study, the main focus is Community Educational Psychology and specifically, methods, themes and trends that emerge with particular reference to "inclusion" and "inclusive education". It is therefore crucial to construct a clear and succinct understanding of Community Educational Psychology. Having scrutinised a number of views of Community Educational Psychology, the conceptualisation by Pillay (2008) appears to be the most useful.

1.1.2 Community Educational Psychology

The merging of Community Psychology and Educational Psychology was necessary to reinforce the move away from an individualistic Educational Psychology to a more social (community) approach. In this regard, I find the views of Pillay (2008) on this merging of the two disciplines insightful. Pillay (2008) argues that Community Psychology must be viewed as a combination of both Community and Educational Psychology. This follows that if Community Psychology focuses on the relationship between individuals and their environment, with the purpose of promoting well-being of all persons in society, then Community Educational Psychology's mission is to improve psychosocial well-being through education that actively involves the community. Psychosocial well-being referred to above involves conferring well-being at both the micro and macro levels. To this end, it is further argued that Community Educational Psychology is not limited to educational contexts and institutions but expands into all forms of community life. It can then be derived from the arguments above that Community Educational Psychology is multi-pronged. It seeks to empower the vulnerable and this can be done through the imparting of relevant education to the respective individuals. In short, education must be available to all regardless of background. This realisation has led to the concept of Inclusive Education.

1.1.3 The Salamanca Statement

The Salamanca Statement, a framework for action in the context of special needs education, was promulgated at the World Conference on Special Needs in 1994. Ninety-two governments and 25 international organizations supported the declaration. The signatories to the Salamanca Statement also subsequently actively promoted Inclusive Education which espouses the following philosophy:

> "Each child has unique interests, qualities, capabilities and learning needs and those with special educational needs should have access to regular schools which should be designed to accommodate them within a child-centred pedagogy capable of meeting these needs" (UNESCO, 1994: 2)

Ainscow and Miles (2009) suggested that schools that uphold an inclusive orientation are "the most effective way to combat discriminatory attitudes, build inclusive societies and achieve education for all". This is because the society is made up of individuals from diverse races,

cultures, languages, and religions and citizens (including children) with different abilities and disabilities. Due to this diversity, discriminatory attitudes are common practices (Ainscow & Miles, 2009). In an attempt to combat these discriminatory tendencies, community and educational psychologists argue that we need to build inclusive societies. These are simply societies where diversity is embraced, tolerated and celebrated. Developing traditional schools into schools that authentically embrace and practice Inclusive Education, schools whose pedagogy is grounded in both the letter and the spirit of the Salamanca Statement is one strategy of achieving this. Ainscow and Miles (2009) argue that inclusive schools would typically provide contextually relevant education to learners. They would also improve efficiency of the whole education system. It has to be noted though that the meaning of inclusion is still being debated.

Conceptually, definitions of inclusion are generally quite broad. There are different conceptions of inclusion in different disciplines but these diverse conceptions discussed in this thesis will focus on inclusion in education. Regarding education, inclusion can be applied to physical placement in general education classrooms and may also relate to changing the structure of the whole education system. Inclusive Education is often viewed as merely placing students with special needs in mainstream programmes in classrooms along with individuals who do not experience barriers to learning. Yet even when inclusion is defined in such simplistic terms, the evidence suggests that where a student with disabilities is educated has important correlates (Artiles & Kozleski, 2007). On the basis of Prilleltensky (2010) model of social inclusion for child wellness, inclusion in Community Psychology can be defined as meaningful participation of diverse and historically marginalised groups, in organizational, community, or societal affairs. Community Psychology therefore does offer an option of moving the focus beyond a narrow emphasis on perceived interpersonal discrimination to a human *and* institutional diversity approach. Inclusion, importantly, needs both psychological and structural resources. Individuals should believe that they are competent and capable of participating, and that their environments will support their participation. This participation will be enabled through legislative and structural means but also through a willingness to implement frameworks (Prilleltensky, 2010). In some legislative arrangements, such as apartheid South Africa, exclusion and not inclusion, was the norm.

In South Africa during the apartheid era, learners were educated separately according to race, in an elaborate separate special education system that existed for learners with disabilities. Not only were people classified as different races educated separately but white learners received more resources than black learners. This legislative discrimination has been captured by scholars such as Engelbrecht (2006) who argues that the remnants of a racist and fragmented education system has to be unbundled to bring about more education delivery in South Africa in line with international standards. These standards focus on the inclusion of learners with "special" education needs into the mainstream classroom. Inclusion, in the South African context, entails removing educational barriers and providing support so that all students can develop and maximise their potential (Davidoff & Lazarus, 2002). This has been a major focus area for the South African government as enshrined in the Education White Paper 6: Special Educational Needs (Pillay & Di Terlizzi, 2009). However, it must be appreciated that not all provinces take this approach in defining "inclusion" or "inclusive education". This study therefore seeks to understand how the concept of "inclusion" in education is understood by different scholars by exploring publications of selected academic journals and exploring how the term is used.

1.2 Rationale of the study

According to Graham and Ismail (2011), it is evident that right from its emergence, the field of Community Psychology has had to go through continuous revaluation in order to evolve into the sub-discipline seen today. The field of Community Psychology frequently provides a rare convergence or combination of various fields that are both typically associated and those that are not associated with psychology. For instance, Community Psychology has many ideologies that were inspired by the field of education. It is therefore not surprising that many scholars regard it as a hybrid entity. As a direct implication of this, it has become very difficult to evaluate and make a distinction on the legitimate contents of community-based psychology and set its boundaries. Similarly, the concept of "inclusive education", one of the key tenets of Community Educational Psychology, is constantly evolving and faces an identity crisis since it is a multi-faceted discipline.

Since the origin of Community Psychology as a field during the 1960s and the adoption of Inclusive education at Salamanca in 1994, there are still debates on the interpretation of the

concept of inclusion and Inclusive Education. For instance, some researchers and practitioners think that Inclusive Education is associated with children with disabilities whilst some view Inclusive Education as a field that aims to give learners equal access to education regardless of disability status. For instance, Slee and Allan (2001), argue that Inclusive Education is not only for students who have "special educational needs" but that Inclusive Education is for and about *all* students. It is clear that a standard or commonly agreed upon definition of inclusivity in education is still in the making even while Community Psychology and Inclusive Education, as fields of study, actively encourage plurality in beliefs, ideologies and values.

This plurality means that it is important to understand how scholars from different backgrounds view Community Educational Psychology and inclusivity in education. The aim of this study is therefore to examine the research literature published in selected education journals in order to explore how Inclusive Education is interpreted by different scholars. This will enable the academic community to accurately interpret studies from different regions and to understand how the scholarship reflects paradigm shifts such as Inclusive Education, or not. A critical analysis of the trends in the interpretation of "inclusion" and "inclusive education" is significant since it helps in explaining the rationale of arguments advanced by scholars from different parts of the world. The critical analysis of trends within a field facilitates a stock-taking while enhancing an understanding of events which have influenced current practices in the field. Consequently, it stimulates the various kinds of social changes that the field is able to create (Sullivan & Artiles, 2011). Such continuous analyses, especially for emerging and evolving disciplines such as Community Educational Psychology, assist to develop a field into one with coherent ideals, definitions and practices. Thus, a study of this nature which dwells on an important social justice issue is justified.

1.3 Research questions

The main research question this study seeks to address is:

How do researchers in international Educational Psychology focused journals interpret the concepts of "inclusion" and "inclusive education" as stipulated in the following journals: International Journal of Educational Psychology (IJEP), School Psychology International (SPI) and School Psychology Review (SPR) which were published between 2013 and 2017?

1.3.1 Sub-questions

- How is the word “inclusion” or phrase “inclusive education” used by different researchers?
- What are the emerging trends in the field of Community Educational Psychology regarding the concepts of “inclusion” and “inclusive education”?
- What are the different methods employed by different authors to study “inclusion” and “inclusive education”?
- What commonalities and differences exist in the interpretation of “inclusion” as expressed by different authors from different parts of the world?

1.3.2 Research objectives

- To explore how the word “inclusion” or the phrase “inclusive education” is used by different researchers.
- To understand the emerging trends in the field of Community Educational Psychology regarding the concepts of “inclusion” and “inclusive education”.
- To explore the different methods used by different authors to study “inclusion” and “inclusive education”.
- To explore the commonalities and differences of the interpretation of the concepts of inclusion and inclusive education by various researchers.

1.4 Data collection

The research study drew on all the articles published between 2013 and 2017 from three specific journals, which focus on one of the core values of Educational Psychology and Community Psychology, namely, inclusion. The three journals are as follows: School Psychology International, the International Journal of Educational Psychology, School Psychology Review.

Abstracts of articles published in the three journals and published between 2013 and 2017 were scanned for terms “inclusion” and “inclusive education”. All articles in which the search terms were used were selected for further analysis. formed the data source for further

analysis. The articles deemed relevant after the initial screening were as explained were carefully read to determine if the terms were used in connection with education. The final data set comprised of articles in which the search terms were used in connection with education.

Inclusive and deductive strategies of coding data were used in the study. In deductive coding, data is coded according to predefined categories (Graham & Shirley, 2014). In this study, this method was used to code the type of publication as well as the method and theory trends. Inductive strategies, on the other hand, enable the emergence of codes from the evaluation and examination of the data set. This was used to code the themes of inclusion as reflected in the journal articles.

1.5 Data analysis

Data collected was analysed using content analysis. This method of analysis is very useful when cataloguing the different content areas of the different published journals in education. The method of content analysis does not quantify or take measurements of variables hence it was primarily based on the general interpretation of different perspectives study variables, in this case, the concepts of inclusion and inclusive education (Chamberlain et al., 2012).

The articles that were used for this research study were extracted from the School Psychology International, International Journal of Educational Psychology and School Psychology Review, comprising of issues between the years 2013 and 2017. The reason for focusing on these years, is that they constituted the most recent 5 full preceding years when the study commenced in April 2018. For a study of limited scope, the decision was made to focus on 5 years to explore knowledge production in the journals in relation to inclusion. The articles used in this study were those articles that contain the word “inclusion” and/or phrase “inclusive education” in their abstracts. In order to identify the themes, only the abstract of the article was initially taken into consideration. When articles to be included in the study were identified, the full article was downloaded.

This approach was used because it allowed the researcher to identify articles that were most likely to be concerned with “inclusion” and “inclusive education” as a concept of Community Educational Psychology. Once the abstracts with these key terms were identified, thematic

analysis was then done to identify key themes revealed in the articles allowing the researcher to report on how different scholars' interpreted "inclusion" and "inclusive education" as used in Community Educational Psychology. Reliability and validity were maintained by cross-checking the initial results of analysis with the supervisor. Descriptive statistics were then used to summarise the basic quantitative data.

1.6 Ethical considerations

There are no ethical issues regarding confidentiality or anonymity in the study, as this study did not work with a human sample. Instead, it constituted a process of working with documents, in this case, journal articles, that already exist in the public domain. There was therefore no need to gain permission from gatekeepers, such as journal editors. This approach to ethics is also consistent with journal content analyses done in the field. It is important though, to keep in mind that research ethics outlines that every researcher is held accountable by a moral code that they should be committed to (Miller et al., 2012). It is still important for the researcher to consider whether a content analysis is likely to causes harm or not. In this instance, after deliberation with my supervisor, it was concluded that it would not result in any harm, distress or damage during and after the study. This study explores trends within the field of Community Educational Psychology and Inclusive Education and the results attained had to minimise potential bias. The researcher therefore strived to interpret the findings with minimal bias. Lauckner et al. (2012) argues that research can never be 100 percent correct or accurate but great care must be given by taking measures that limit these inaccuracies and make the research more reliable or dependable. Care was therefore taken to present and discuss findings with as little bias as possible because it is hoped that research of this nature can help strengthen the fields of Community Educational Psychology. One of the major strategies use to limit potential bias was member checking during research supervision (Iphofen & Tolich, 2018).

1.7 Chapter organisation

Chapter One was an introduction to the study and deals with the background to the study, introduces the research problem and briefly summarises the methods used in the study. The next chapter**,** Chapter Two, examined the literature relevant to the study, including that on Community Psychology, Inclusive Education, Community Educational Psychology and the

common value of Inclusion. It also offers a theoretical model for the study. Chapter Three presented the methods used in data collection. It discusses the research design, research paradigm, research methodology, coding, and data analysis. The next chapter, Chapter Four presents relevant research findings. The final chapter, Chapter Five includes the discussion and conclusions that were made after analysing the results. It also gave recommendations for future studies.

1.8 Chapter conclusion

This chapter describes the rationale and context of Inclusive Education, Community Psychology and Community Educational Psychology. It further addresses key issues related to exploration of the topic. The research background and research problem, in its present articulation, is highlighted. The research methodology, research design, and effective technique of data analysis of the present study are explored. The chapter provides a brief outline of the entire structure as well as presenting the next chapters.

The next chapter, Chapter Two will review the literature related to the field of Community Educational Psychology.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This section is a literature review of the concepts being studied. The overall aim of the study is to establish the manner in which the concepts of "inclusive education" and "inclusion" are interpreted by international authors and what the trends related to inclusion are in selected journals in the fields. These concepts are pertinent in the broader Community Psychology framework and thus fall within the sub-discipline of Community Educational Psychology. The literature review will therefore focus on: the history of Community Psychology, how Community Psychology is defined by different practitioners, how inclusivity in education is related to the broader goals of Community Psychology, how inclusion is interpreted by different practitioners, as well as, how inclusion is defined and practiced in South Africa and how this differs from other geographical regions.

2.2 History and values of Community Psychology: A world view

Community Psychology, as a field, was brought into existence by a group of people who sought to address some of the deficits of clinical psychology (Reich et al., 2017). The major departure points of Community Psychology from Clinical Psychology is that Community Psychology is concerned with the relationship between individual well-being and social systems in the context of the community, whereas Clinical Psychology is concerned with the awareness and treatment of an individual's mental illness. Thus, community psychologists are confronted with a range of mental health and social challenges and they attempt to address these challenges through research and interventions in both private and public community settings (Reich et al., 2017).

Community Psychology assumes an ecological view of human development and psychological flourishing and distress. This approach suggests that psychological characteristics of human beings are best comprehended in the ecological context of human community. It also assumes that individual behaviour can effectively be understood when assessing behaviours, values, skills and understandings in the context of communities (Hawe, 2017). This is illustrated by Atkins et al. (2016) who describe a case where a young boy was taken to a clinical psychologist

because he was repeatedly engaging in fights at school. The clinical psychologists indicated that they were not able to help the boy solely as an individual as the school environment also required adjusting. Increased supervision and more engaging activities were able to remedy the situation. These researchers further stated that while this is a common phenomenon, authorities fail to recognise the actual source of the problem and usually try to correct only the symptoms. This is true for many societal challenges such as crime, substance abuse and even domestic violence (Cattaneo & Goodman, 2015; Sullivan & Bybee, 1999). It is therefore almost anticipated that social and political upheavals were instrumental in the rise of Community Psychology as a discipline.

Many scholars think that several socio-politico events during the early 1960s provided the impetus for the birth of this field. The origins of Community Psychology are often traced to the global north, particularly, the United States of America. Specifically, the unique historical and socio-political contexts which gave rise to, what became known as, Community Psychology, include the turbulent times in the United States, which were marked by protests and demonstrations revolving around the Civil Rights movement, the environmental movement, protests against the Vietnam war, as well as the Feminist Movement, which were developing at the same time (Angelique & Culley, 2007). This socially conscious atmosphere was very much primed for the development of the field of Community Psychology, with its social justice values and values of inclusion. Community Psychology therefore emerged, in part, as a response to deficits of mainstream, individualistic psychology with the goal to understand and address injustices originating from global and local oppressive structures (Dutt & Kohfeldt, 2018).

It was also during this time that the plight of mental patients was being highlighted. Growing research proved that hospitalization for mental illness was not always beneficial (Mac-Suibhne, 2011). In 1961, the Joint Commission on Mental Health and Illness released a report which, among other things, recommended the down-scaling of mental hospitals and the training of more professionals and para-professionals to meet the increasing demand for mental health services (Bloom et al., 1975). This gaining in prominence of mental health issues directly resulted in a shift in national policy on care for the mentally ill. With much advocacy at different levels, citizens, policymakers and professional bodies began to appreciate the nature of the problem of individualistic approaches to supporting mental illness and mental

health interventions (Rochefort, 1984). It was against this background that the Community Mental Health Centres Act of 1963 was promulgated.

These events also moved a group of clinical psychologists, self-identifying as agents of social change, into action and proposing the discipline and approach of Community Psychology at Swampscott, Massachusetts in 1965 (Iscoe, 1974). These, justice-seeking, clinical psychologists realised that mental health was a complex challenge which had to be addressed from a viewpoint of the community as a whole, not individually. Since its "official" origin in 1965, Community Psychology has been framed by the objectives of firstly, understanding people *in context* and, secondly, changing community structures that minimise opportunities for citizens to take control of their own lives and to improve their communities (Trickett, 2008). This complements the views of Iscoe (1974) who argued that a competent community is one where community resources can be generated by community members and that this may enhance the community coping with challenges. It is therefore not surprising that the solutions put forward by the newly formed, self-identified community psychologists, hinged on changing those community conditions that perpetuate poverty, social and mental health challenges. Further, they sought to permanently introduce mental health social services and early intervention programmes into every community, especially disadvantaged ones (Perkins & Schensul, 2017).

Historically, Community Psychology has attempted to understand individual behaviour within a respective socio-cultural context, assessing high-impact incidences as well as working with communities to use their resources for the benefit of the community and its development (Trickett, 2008). It thus focuses on the formative role of culture and community history in shaping communities. In the formative years of the field, Kelly (1968) argued that the field of Community Psychology should place an emphasis on social interventions designed to promote growth and minimise the development of emotional disorders.

Outside the United States, Community Psychology is also thriving, although the context and roots of the challenges community psychologists try to address might differ. Regardless of the different sources of community challenges, there are some common strands that have been identified. For instance, Elson (2002) notes that many countries have adopted neo-liberal policies and evidence is mounting that these neo-liberal policies create a disabling

environment for vulnerable groups such as women, the disabled and marginalised groups. Agreeing with this observation, Nelson (2013) writes that neo-liberal policies have exercised the psychosocial problems that are the concerns of Community Psychology. During the late 1970s and early 1980s, Ronald Reagan's US policies, Margaret Thatcher's UK policies and Mulroney's Canadian policies ushered in the era of rampant neo-liberalism. Neo-liberalism is an economic system that can be seen as an accelerated form of capitalism. Its logic presumes that local and global resources are most productively allocated by the existence of unconstrained markets or "free" markets through entrepreneurial activity. It encourages individualism, competition, and self- reliance and valorises the idea that everything is gained on merit by the self-made person. The state therefore assumes less responsibility in caring for its citizens, a small privileged few achieve economic benefits while the large majority of citizens struggle to eke out a living. In spite of this reality, the neoliberal agenda promises to promote fast economic growth and societal prosperity for all (Simpson & Envy, 2015). The US, Canada and the UK eagerly adopted this agenda but many countries in the South had it forced upon them as a condition to access loans from the IMF and World Bank (Elson, 2002). In this neoliberal market, community cohesion suffered and the gap between the poor and the rich widened.

It can therefore be argued that the tenets of the globally embraced neo-liberal agenda, conflict with the values of Community Psychology which encourage collective empowerment and social justice (Dutt & Kohfeldt, 2018). The individualistic narrative supported by policies resulted in the privatization of some public goods and the proliferation of private–public partnerships. This development of forces had a significant impact on individuals, a smaller role for the state and, in many cases, the rise of austerity measures such as reducing state subsidies on health and housing, as examples (Simpson & Envy, 2015). Critical analysis by social scientists such as Stiglitz (2012) have extensively shown the negative impacts of neo-liberalism. The negative consequences of neo-liberalism include a widening gap between rich and poor, environmental destruction, dangerous working conditions and the virtual destruction of the influence of labour unions. These processes were accompanied by high levels of unemployment. All these societal processes, fundamentally impact the well-being of people and may precipitate mental challenges, increased cases of substance abuse and general community decay (Pulgar et al., 2016). These are some of the very significant

challenges community psychologists attempt to address and it is evident that community psychologists had huge challenges to address given the impact of neoliberalism.

Community Psychology attempts to understand people within their social contexts and drawing on this deepened understanding to improve people's overall well-being (Orford, 1992). This diverges from the traditional individually focused model of psychology. Community Psychology also focuses on creating platforms so that people can access psychological services in communities. It furthermore shares psychological knowledge with people to promote empowerment that will allow individuals and communities to work collaboratively to enhance the quality of their lives (Ross & Deverell, 2004).

The rather rapid emergence of Community Psychology, probably driven by stresses communities face due to issues such as colonialism, economic strife, and natural disasters, underscores the need for the creation of new knowledge about communities. The role of Community Psychology should be to foster community growth and empowerment, as well as to facilitate dialogue between those who occupy positions of power and those who seek it. (Bauermeister et al., 2017; Neto & Marujo, 2014). If these roles are fulfilled, it can effectively eliminate failures in community developmental programmes caused by a lack of accountability and built-in feedback mechanisms, as well as an anti-competence and dependency philosophy fostered by those in power. This is echoed by Dolničar and Fortunati (2014) who argue that Community Psychology is about empowerment. Empowerment refers to how individuals in community settings are given opportunities to develop skills and access resources through community participation (Chan et al., 2016). Swift and Levin (1987) importantly argue that the concept of empowerment is multi-dimensional. It can refer to multiple dimensions such as felt psychological sense of personal control and actual social influence, political power, and legal rights. Empowerment is therefore a multi-level concept but furthermore extends to individual, organizational, community and neighbourhood contexts.

2.3 Community transformation and Community Psychology

Community Psychology should not be limited to studying past events within a community to understand causes of observed trends. It is also about transforming communities. Cornish et al. (2018) suggest that for far too long, "the field of Community Psychology concerned itself

with the practice and theory of bottom-up emancipatory efforts to address health inequalities and other social injustices, often taking a position around values of inclusion, equality, tolerance and human rights". However, recent acceleration of the individualisation prompted by neoliberalism and complemented by the growth in a politics of intolerance and exclusion, have forced a rethink of that position about the values of Community Psychology. (Makkawi, 2015) lamented that the field of Community Psychology had neglected the important role of being policy activists. This is supported by Nelson (2013) who comments that community psychologists need not only be scholars and scientists but should be meaningfully involved in the policy realm.

The field of Community Psychology strives for prevention over treatment of dysfunction and social change (Jason et al., 2002). One way to achieve this is by empowering communities to voice their concerns before a particular situation deteriorates. It is worth, at this stage to define what empowerment in relation to community change entails. Maton (2008) defines empowerment "as a group-based, participatory, developmental process through which oppressed or marginalised individuals and communities gain more control over their lives and environment, obtain valuable resources and basic human rights, and achieve important life milestones and diminished societal marginalization". In many instances, this may require some sort of activism on the part of the marginalised or oppressed.

Activism is a cornerstone of Community Psychology. It is built on traditions developed by scholar-activists such as Paulo Freire and Martin Baro where activism is understood as developing from dialogue between change agents and marginalised individuals and groups. The aims of dialogue are to develop, with marginalised people, a critical awareness and consciousness of the social bases of their seemingly individual challenges. This process brings people to the understanding that their personal challenges are socially engineered and not the consequence of bad luck or personal deficits. It is this realisation that generates the beginnings of solidarity among members of marginalised communities. This development of consciousness or awareness should result in their organising collective action where the aim is redistribution of political power and resources. This form of scholar activism is clearly a progressive, emancipatory project.

Community activism can be acknowledged for considerable transformation across the world. Kane and Ayers (2016), for example, reports that activism by long-term efforts by LGBTQ activists and allies in countries such as Canada and the US increased public support for their rights as a community and this, reportedly, has impacted positively on the wellbeing of the group.

2.4 Community Psychology in South Africa

Naidoo et al. (2007a) rightly asserts that Community Psychology has relatively recently been added to South African psychological and social sciences landscape. The community-centred efforts of organizations, such as the Theatre Council of Natal (TECON), the South African Students Organization (SASO) established in 1969, as well as the People's Experimental Theatre and Black Community Programmes (BCP), established in the beginning of the 1970s, are of particular importance since they are considered the forerunners to radical forms of South African Community Psychology (Seedat & Lazarus, 2011).

Contemporary South African Community Psychology emerged only in the mid-1980s (Seedat & Lazarus, 2011). This movement was inspired by a concerted effort to overthrow Apartheid, facilitate community identity and cohesion, and entrench democracy. It is observed that at this crucial juncture, South African psychology was in crisis and a search for relevance. In searching for relevance and appropriateness, Community Psychology was formalised through a number of actions. The formalisation included education initiatives that focused on community building within the psychology discipline. These initiatives included a focus on resilience building of oppressed communities and vulnerable groups which included ex-political detainees and victims of apartheid. A core agenda of democracy was to foreground and challenge apartheid exclusions through teaching, research, and the organization of psychology.

Defining Community Psychology in the South African context is not an easy task by any measure. The term encompasses a wide array of epistemological and methodological approaches and more importantly, it attempts to address a broad range of socio-psychological problems. The task is further complicated by the fact that the term “community” has been strongly politicised and this has led to varying definitions by conservative, liberal and radical psychologists in South Africa (Yen, 2008). Naidoo et al.

(2007a: 12) define Community Psychology as "an emerging branch of psychology that uses a variety of interventions (including prevention and health promotion) to facilitate change and improved mental health and social conditions for groups, organisations or communities". Unsurprising, Community Psychology in South Africa is also referred to as applied social psychology as its emphasis is on interventions to improve the social lives of individuals concerned.

Later definitions seem to emphasise *research* as a key activity for community psychologists. Seedat et al. (2001) make this distinction clear when they advanced a definition of Community Psychology which emphasized understanding the way in which the beginning and evolution of psychosocial problems is conceptualised and understood. This approach would make it possible for practitioners to take into account social issues that negatively affect communities and, hopefully, mitigate environmental stressors.

Not all Community Psychology presents as "progressive", politically liberating or empowering Seedat & Lazarus, 2011). It is beyond the scope of this thesis to provide a detailed analysis of approaches to change within Community Psychology. Suffice to say that some versions of Community Psychology may, for example, reinsert charity approaches to community work. These approaches provide little empowerment and in fact, disengage with liberatory approaches. The recognition that different community psychologies exist is important because the notion of paying attention to social issues portrays Community Psychology as a politically progressive endeavour that aims to transform, disrupt and reimagine the practice of psychology to meet the needs of those who were historically oppressed. A critical Community Psychology must explicitly reject a value-neutral, objectivist and socially detached notion of psychology (Yen, 2008). Instead, they must promote inclusive societies.

2.5 Inclusive societies

Social inclusion is a construct and process that is concerned with creating a "society for all", a society in which all participate equally and no one is left behind. It is concerned with ensuring that human rights are respected and promoting social justice. This necessarily assumes that this includes the improvement of the quality of life and wellbeing of citizens (Abbott et al., 2017).

The idea of "inclusion" is not monolithic. Societies are bound to have different perceptions regarding inclusion, how it is defined and how it is best achieved (Ferdman, 2017). These differences can be illustrated even in terminology. Bjørnsrud and Nilsen (2011), for example, note that in the Norwegian educational policy, the term Inclusive Education is not used, instead, the phrase "Adapted education within the community" is preferred. Besides varying terminology, the importance of the concept of inclusion also varies amongst cultures. Differences in perceptions towards inclusion attributed to culture were illustrated by (Helldin et al., 2011) who compared attitudes about Inclusive Education between South African and Swedish teachers. They report Swedish teachers to be more pro-inclusion than their South African counterparts. There are several factors that determine how a community or society views inclusion.

Abbott et al. (2017) identify several aspects that cause inclusion to vary according to geography and the community involved. These are economic, social and political factors and could relate to access to financial resources, the quality of relationships with family, friends and community members, participation in decision making processes and access to information. Creating an inclusive society is a moral imperative since socially inclusive societies are typically more stable and safe and allow for economic transformation and growth (Abbott et al., 2016; Fritz & Koch, 2014).

Community psychologists, as already explained, endeavour, among other things, to promote an inclusive, equal and socially just community. This means that psychologists must work towards the full and equal participation of all groups. According to Bell (2007: 3), "Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure". The significance of this definition is the aspect of equal sharing of community resources. However, some scholars argue that it is more important to focus on what different individuals have the capacity to do and be, rather than what they receive (Hocking, 2017). These two definitions, seemingly similar, diverge on what the outcomes of inclusion should be. The first one assumes that the outcome should be the fair distribution of resources whilst the second one assumes that inclusion must be a socially just society which accords all individuals, regardless of age, gender, social class, ability or any other differences, an equal opportunity to participate in everyday occupations within the society (Nilsson & Townsend, 2010). These occupations will,

in turn, allow one to access resources for their daily sustenance. This, to some extent, suggests that all individuals should be equipped with necessary skills and competencies to be able to participate and earn a living in the societies in which they exist.

2.6 Inclusion in education

One of the most powerful ways of achieving a society in which all members participate equally is through ensuring access to education for all the community members. For instance, a study conducted by Akyurek et al. (2019) in Turkey, reported that education is a significant predictor of how one may participate within a community. Education serves an important function in society but more than that, it also represents a significant opportunity for community participation from numerous stakeholders. The field of Educational Psychology has the potential to play a significant role in education. Schulze et al. (2017), for example, note that educational psychologists are professionally located very strategically to promote social justice because they engage with children, adolescents, policy makers, professionals and a range of stakeholders.

Education and psychology are intimately related as highlighted by a psychologist who noted that, “I did not understand how a teacher could teach without the knowledge of Educational Psychology” (Nezhad & Vahedi, 2011: 327). The field of psychology, over the years, has shed light on the learning process and provided new definitions for education. Psychologists, especially community psychologists, challenged the traditional concept of education as one reserved for the upper class of society with limited access for the poor man (Nezhad & Vahedi, 2011). Furthermore, psychology contributed to increased participation for those labelled as “disabled” within their communities. It introduced the theory of individual differences which emphasises that children have different mental abilities and that as a result, there cannot be a uniform pace of learning for all (Hermida et al., 2015).

In this context of suggested differentiated learning, it follows that educational psychologists are devoted to understanding how different individuals best assimilate knowledge, what differences in learning are, how one understands gifted learners, as well as learning disabilities. This sub-discipline of psychology involves both an attempt to understand learning processes during early childhood and adolescence as well as the psychosocial, emotional and cognitive process that learning draws on. The field of Educational Psychology is closely linked

to and draws on developmental psychology, behavioural psychology, and Community Psychology.

It therefore is clear that although Educational Psychology is immersed in and shapes other sub-disciplines of psychology, that specific foci within Educational Psychology, such as inclusive Education deepens the complexity of the field of Educational Psychology. In this context, the definition of Inclusive Education is contested and has been subject to global debate (Yada & Savolainen, 2017). For instance, UNESCO (2005, p. 13) defines Inclusive Education as "a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education." This definition is somewhat similar to the definition provided by Ware (2018), who proposes that "Inclusive Education is a general term used to describe the restructuring of special education to allow all students to be integrated in mainstream classrooms and this is achieved through reorganisation and instructional innovations". Moriña (2017) also offers a similar definition for Inclusive Education in which inclusivity is defined as an approach to education which aims to ensure that all learners can participate in the classroom and they are all are treated as valuable school members.

However, these definitions are criticized on the grounds that they omit the true reason why the concept of inclusion is even topical. Yada and Savolainen (2017) suggest that the concept of Inclusive Education applies specifically to children with disabilities and special needs education in spite of the fact that it can be viewed as attempting to ensure equitable educational opportunities. This approach is echoed in countries, such as Japan, where the term Inclusive Education specifically means including children with disabilities into mainstream schooling (Forlin et al., 2015). {Graham, 2011 #149}) enter this debate by suggesting that traditional special education and Inclusive Education differ on the basis that the individual with some disability is the focus of intervention in special education and that this individual must fit into educational institutions, designed for able-bodied students, by receiving support. Inclusive Education, on the other hand, identify barriers to learning that produce the disability (Oliver, 1996).

Ainscow et al. (2006) suggest six ways of thinking about inclusion. These different approaches to inclusion, which will be discussed below, are: 1) in relation to disabled

students; 2) those described as “having special educational needs”; 3) as concerned with disciplinary exclusion; 4) as concerned with all groups viewed as “behind”; 5), as a focus on developing “school for all”, as “Education for All” and, finally; 6) inclusion as a principled approach to society and education. These approaches provide clarity on the debate and will be described below.

- *Inclusion as a focus on disability and ‘special’ educational needs:*

Inclusion in education is frequently associated with the educational inclusion of individuals with disabilities (Walton et al., 2019). This supports the view of Ainscow et al. (2006) that approximately 93 million children globally live with some form of disability making their educational inclusion an important part of community development. Children with disabilities are no different from children who do not have disabilities. They too have ambitions and future dreams. It is only morally right that those with disabilities also have equal access to quality education so that they may also develop skills and reach their potential. Unfortunately, in many countries, children with disabilities are frequently ignored in policymaking, their access to education is limited and they are seldom able to participate in social, economic and political life. Despite many countries agreeing that children with disabilities should be afforded the same opportunities as their peers, as suggested by the huge uptake of the Salamanca statement, these children, globally, are often more likely not to receive a quality education. They face seemingly rigid barriers to education as a result of discrimination, stigma and the repeated failure of decision makers to consider issues pertaining to disability in school services (UNICEF, 2018).

Inclusive Education or mainstreaming is a key policy issue in a number of countries, especially in the global north. Several countries have enacted legislation to try and foster inclusion of the disabled and other groups vulnerable to exclusion (Lindsay, 2003). The main motivation behind such legislation is a concern that special education hinders the disabled from accessing the kind of education their developing age-mates access. This has been viewed as an assault on the rights of disabled children (Lindsay, 2003). Proponents of this kind of reasoning argue that a person’s rights are immutable and should be maintained at all costs. However, some question the effectiveness of this line of reasoning. For instance, De Haan (2010) argues that the “one size fits all” approach does not necessarily foster social justice and equality. This is

because this approach assumes that social inequality can be conquered by providing equal opportunities for all citizens. Even though this seems reasonable, it is more desirable to adopt approaches that foster equity and justice because all citizens' contexts are different. They do not have homogeneous social, economic and political experiences and opportunities. Given existing disparities in the social and economic status of children, practitioners such as Hermida et al. (2015) argue that children living under vulnerable conditions must be regarded as a priority target for interventions and what is effective for them might not be achieved by equating them to those who are not vulnerable.

However, Hermida et al. (2015) also assert that regarding inclusion as concerned with "special educational needs" and disability can have negative implications for promoting inclusion as it perpetuates a view that those with special needs are different from the majority. They further argue that such categorisation fosters a deficit and individualistic approach, instead of wider contextual factors, which are likely to result in barriers to an individual's participation.

There is also a lingering and widespread perception amongst practitioners and policy makers that some groups of children, particularly those with learning difficulties, have a negative effect on the learning ability of other children (Black-Hawkins et al., 2016). There are several reasons for this, including the belief that students with challenging behaviour may interfere with the teaching and learning processes since excessive attention may need to be given to particular learners, at the expense of the rest of the class. There is also a general increase in stress as a result of dealing with difficult learners (Forlin, 2001). These factors are used as arguments against Inclusive Education (Kremer et al., 2016).

However, Black-Hawkins et al. (2016) challenge this assumption. They argue that inclusion is compatible with outstanding achievement. They also suggest that providing opportunity for both to co-exist is possible and essential to give all children equal opportunity to fully participate in education(Black-Hawkins et al., 2016). Stevens and Wurf (2018) are of the same inclination stating that mixing children of differing abilities has several benefits which include, improved learning outcomes for both sets, better social relationships for better communities, reduced discrimination for greater social cohesion, and fewer barriers, especially for those with disabilities, to obtaining paid employment after leaving school.

- *Inclusion as a response to disciplinary exclusions*:

In this context, inclusion is associated with individuals with anti-social behaviour who are deemed not suitable for society and therefore need to be excluded from school (Gage et al., 2019). Such behaviours may include bullying and substance abuse at school. They posit that addressing such challenges needs a holistic approach where the broader environment the child exists in may need to be changed. This represents a perfect example where Community Psychology and Educational Psychology interact. In this regard, Community Psychology will be useful in addressing the challenges the child might be facing away from school whilst Educational Psychology helps to identify strategies to assist child. The authors draw attention to the need to understand and address the contextual factors that typically lead to these exclusions.

- *Inclusion as about all groups vulnerable to exclusion*:

It has also been acknowledged that there are some groups that often suffer exclusion due to common factors such as ethnicity and religion. For example, since the turn of this century, the debate on the issue of religion in schools has significantly increased. Casey et al. (2018) write that education and religion are closely associated since education is "the doctrine of morals and intelligence of the mind and religion is the belief in God with the teachings of worship and obligations". The question however is, with the plurality of religion we experience now, whose religion should be taught and how will schools deal with those who do not subscribe to the taught religion. Subscribing to a particular religious' doctrine effectively excludes some learners and this goes against the tenets of the Salamanca Statement.

Some scholars and policy makers however believe that neutrality regarding education in schools can aid social cohesion. This can only happen if teachers and schools are impartial in their personal views on potentially contentious matters such as religion. This principle of impartiality strives to organise teaching and learning that does not discriminate on the basis of ethnicity, religion, class or political opinions. In these contexts, impartiality is closely linked to freedom of expression. Proponents of this approach argue that this effectively makes the classroom a safer place for dialogue and discussion (Jackson & Everington, 2017). The impartial principle in schools' religious education was viewed as a useful strategy to counter

violent extremism (CVE) and to promote social cohesion (Halafoff, 2015). Several countries, such as the USA and the UK, have expressed increased interest in this approach and have considered intercultural and religions education programmes as part of social cohesion strategies (Jackson & Everington, 2017) in the context of CVE gaining a strong foothold in their countries.

- *Inclusion as the promotion of the school for all:*

This approach emanates from approaches that are followed on school placement of children in secondary schools. Some nations, such as Germany and the UK, in the 1960s, tracked student academic performance in primary schools and used this to place them in "appropriate" schools for their secondary education. This excludes some students from some schools. However, some school systems have a different strategy where learners of all abilities attend the same school, comprehensive schools.

- *Inclusion as "Education for All":*

The "Education for All" (EFA) interest group emerged in the 1990s and, with the assistance of UNESCO, created international policies concerned with improving access to education across the world. The movement also sought to increase the participation of girls and the disabled in education. Many subscribing to this movement seem to identify education with schooling. It is however argued that the concept of education in poor under resourced regions may requires one to reframe schools and schooling as merely one of several ways of facilitating education within communities.

- *Inclusion as a principled approach to education and society:*

This requires one to keep an open mind regarding the meaning of inclusion. This is necessary if one is to incorporate society values in their approach to Inclusive Education. Society as a whole must appreciate the various concepts associated with inclusion in education.

2.7 The rise of Community Educational Psychology

In chapter one, I briefly referred to the work of Jace Pillay (2007) who conceptualised the phrase "Community Educational Psychology" for the first time in South Africa. He described

it as the merging of Community Psychology and Educational Psychology and argued that it was necessary to reconceptualise Community Psychology from an individualised to a more social (community) approach. If Community Psychology focuses on the relationship between individuals and their environment, with the purpose of promoting well-being of all persons in society, then Community Educational Psychology's goal is to improve psychosocial well-being through education that actively involves the community. It is important to discuss this relationship between individuals and society in a little more detail in the context of community Educational Psychology.

In trying to understand the learning process, psychologists were very clear that infants are able to unite discrete facts or disparate observations into some coherent conceptual systems (National Research Council, 2015). Children are not just passive observers in the learning process. They are continuously constructing explanatory systems (implicit theories) to organize their knowledge. These theories consist of causal relations and causal principles and they allow children, even infants, to predict, explain, and reason some phenomena relevant to them. This is supported by Gopnik (2010) who states that during their first year of life, babies are actively developing theories about how the world operates. What is interesting is that these theories remain relevant as the child develops into an adult.

The importance of the perception a baby has about the world in which he/she exists is important as it determines how they assimilate knowledge or, rather, how they learn. According to Darling-Hammond et al. (2019), children's learning and development are determined by interactions amongst the environmental factors, learning opportunities and relationships they experience, both in and out of formal school. A financially struggling home, for example, is more likely to raise a child who has child learning difficulties. Raizada et al. (2008) report that the socio-economic status (SES) of a child has a significant impact on cognitive performance in school. Noble et al. (2007), importantly point out that SES is positively correlated with attention processes, working memory, inhibitory control, flexibility, self-regulation, planning, phonological awareness, and theory of mind in individuals from all levels of schooling, ranging from kindergarten to secondary school. It can therefore be said that physical, social, psychological, cognitive, and emotional processes interact with one another, both biologically and functionally, to either enable or undermine learning. Studies

such as these expose the intimate relationship between the fields of Community Psychology and Educational Psychology.

“Literature suggests that children who grow up in poverty are likely to fare poorly in school” (Timaeus, Simelane and Letsoalo (2013). Tis by no means a declaration that nothing can be done to improve outcomes. It is at this point that the concept of inclusion starts to be more relevant. In its simplest form, inclusion aims to make sure that no individual is left behind in the learning process. Community and educational psychologists may need to collaborate to foster better outcomes in schools since the learner’s home environment affects the learner's performance in school and performance in school will in turn affect their participation within the community. This can become a vicious circle. Realising this challenge, Rea and Zinskie (2017) propose what they call the 5H Holistic Framework (5HHF). This framework comprises the 5H protective factors which are, Health, Hands, Heart, Head and Home which address the educational needs of marginalised students, especially those from poor backgrounds. The 5H can be explained as consisting of physical/mental health (Health), safety/security (Hands), social-emotional care (Heart), cognitive development (Head), and family/community support (Home) (Rea & Zinskie, 2017). This framework can be used to plan and arrange educational practices appropriately in poor communities to minimise the income-based under achievement and to promote student wellness (Rea & Zinskie, 2017).

2.8 Inclusion in the South African education sector

After the demise of legislated Apartheid in 1994, the new South African government rightly identified that education was key for the development of the country and increased contribution by the oppressed Black majority. To achieve this, the government set out to radically overhaul its education policy (Dalton et al., 2012). Some of the most notable changes included making it compulsory for children between 7 and 15 to be in school and subsidising school fees. The government also noted that financial challenges may exclude certain learners from school. Central to the country’s transformation of the inequitable system perpetuated by the deposed apartheid government was the establishment of a unitary, unfragmented democratic education system (Sayed & Motala, 2012). In a bid to improve access to education, especially for learners from poor families, the state devised several strategies which include

a facility for poor parents to apply for full or partial school fees exemption, the establishment of “No fee schools” and general education subsidies (Harrison, 2006; Sayed & Motala, 2012). Finally, the government stipulates that a learner cannot be stopped from participating in any official school programme due to non-payment of fees by the parent and further that no school shall retain a learner’s report because due to non-payment of fees by the parent (Department of Basic Education, 2019).

These measures have contributed significantly to improving access to education inclusion in the country but the situation is not the same for children with disabilities. This is regardless of the fact that the provision of education for learners with disabilities has been on the agenda when policies to foster Inclusive Education were initially created. The educational rights for this group of people are enshrined in the South African constitution. The South African government, in line with the country’s constitution, acknowledges that everyone has the right to “a basic education, including basic adult education; and to further education, which the state through reasonable measures must make progressively available and accessible”. It further enshrines the principle of direct and non-direct non-discrimination against anyone for any reason, including disability (Dalton et al., 2012).

Constitutional and education policy frameworks are important. Approximately 70% of South African school-aged children with disabilities do not attend school. Of the small number that do attend, are largely accommodated in separate, “special” schools for learners with disabilities, and not mainstream schools (Donohue & Bornman, 2014).

The constitution was fundamental in shaping policy frameworks. In the case of education for children with special needs, the *Education White Paper 6: Special Needs Education: Building an Inclusive Education and training system* commenced in October 1996 to provide clear guidelines for education of children with special needs (Swart et al., 2002).

This policy is broad in scope because it aims to meet diverse and divergent needs of all learners who experience barriers to learning. The policy signifies a paradigm shift that suggests that:

- All children, youth and adults have the capacity to learn if they receive adequate support

- There will be a learning breakdown if the system cannot identify and accommodate learning needs

The Department of Basic Education, who is responsible for driving Inclusive Education policies has adopted specific strategies to facilitate implementation.

The National Strategy on Screening, Identification, Assessment and Support (SIAS) (Department of Education, 2008) articulates processes of identification, assessment, and enrolment of learners in special schools. By documenting guidelines for this process, the policy aims to minimise the placement of children who do not need specialised placement in special schools. The aim is for more children who have some special needs to be accommodated in mainstream schools, but with adequate support. The desired outcome would then be integration as well as inappropriate placement of children in special schools. SIAS also provides guidelines on the important role of parents and teachers to implement the strategy. This strategy in essence, aims to bring together schools, families and communities to address special learning needs and barriers to learning in a holistic way.

The Guidelines for Responding to Learner Diversity in the Classroom through Curriculum and Assessment Policy Statements (Department of Education, 2011) is a further development to provide more detail following SIAS. It focuses on planning and teaching guidelines for school principals and teachers in the context of learners with different learning needs. It was further revised to include curriculum changes in the new Curriculum and Assessment Policy Statement (CAPS).

In spite of the admirable inclusion friendly constitution and educational policy environment, policy implementation remains slow (Wildeman & Nomdo, 2007). There are several reasons for minimal policy implementation which relate to challenges in the education system, the role of special schools, and broader socio-economic environment within which the learners operate (Dalton et al., 2012).

The first issue is the lack of requisite skills by the teachers. Teacher education programmes do not appear to address this need adequately, and this results in teacher stress and inefficiencies which results in poor progress by learners with disabilities (Chataika et al., 2012; Engelbrecht et al., 2001). Curriculum differentiation is also critical to the effective

implementation of education inclusion. If these are lacking, children who experience learning difficulties will not have their needs met in a supposedly inclusive setting with their peers (Dalton et al. 2012)

2.9 Conclusion

The literature review focused on various aspects of Community Psychology, its history and how the concept of inclusion in education fits within the broader scope of the field. It also explored how inclusion is perceived in different parts of the world and in South Africa. This informs the readers of this study on the different concepts that are still debatable regarding the whole aspect of inclusivity in education. It also highlights the need to carry out a study on how different practitioners view inclusion in education and how the concept is applied in different countries. The next chapter will present explore the approach used to determine how “inclusion” and “inclusive education” is interpreted in articles by different authors from different backgrounds.

CHAPTER 3: METHODOLOGY

3.1 Introduction

Research methodology refers to procedures used to study a particular subject. The careful documenting of methodology allows readers to evaluate the appropriateness of the methodological choices made and whether there is methodological coherence. Methodology is also important to allow readers to assess the reliability and validity of the study. This is achieved by answering two main questions: how was the data collected or generated and how was the data analysed (Long, 2014). The methodology should reflect a set of ontological and epistemological assumptions on which a study is premised. Long (2014: 431) states that methodology refers to "the generic logic and theoretical perspective" of a study. This chapter will therefore present a detailed description of the processes that were followed for the research. Relevant literature will also be used for the justification of different approaches taken.

3.2 Philosophical background

The interrogation of research methods used in any scientific discipline, including in the field of Community Psychology, requires one to fully appreciate the research philosophy and paradigm on which the study is premised. In scientific research, the philosophy is a system created by collating the researcher's thoughts and this should result in new, reliable knowledge about the research object (Žukauskas et al., 2018). This philosophy consists of ontology, epistemology and methodology. Understanding and correctly applying these concepts allows one to come up with a coherent approach to doing research (Holden & Lynch, 2004).

3.2.1 Ontology

"Ontology is concerned with understanding the form and nature of reality" (Seedat et al., 2001, p. 404). Generally, there are three paradigms used to explain the nature of reality or ontology in Community Psychology, as well as other disciplines. A paradigm, in this context, is a sophisticated and comprehensive world view, belief system or framework that guides practice and research in the field (Taylor & Medina, 2011). Nelson and Prilleltensky (2010) also define a paradigm as a human invention or construction that advances the most

sophisticated and informed view that its proponents have been able come up with such that different phenomena can be understood. Three broad paradigms in Community Psychology are post-positivism, constructivist and critical paradigms (Nelson & Prilleltensky, 2010).

The post-positivist paradigm advances an assumption that there is a single reality but it cannot be perfectly understood or, in other words, it is probabilistically understood at best. The constructivist paradigm, on the other hand, assumes that there are multiple realities constructed by the researcher whilst the critical paradigm assumes that there is an external view that has evolved through the course of history and comprises of social and institutional structures. This study assumes the post-positivist paradigm as the study is constructed as a journal content analysis.

3.2.1.1 The post-positivist paradigm

This section describes what the post-positivist paradigm entails and why this paradigm was deemed most appropriate for this study. It begins with a description of the positivism paradigm since post-positivism emerged from perceived inadequacies of the positivist approach.

The positivist research paradigm, which is popular in academic institutions worldwide, is a "scientific" research paradigm which strives to investigate and predict patterns of behaviour and is often used to test hypotheses or theories. This is often used in natural and physical sciences since the general focus is on research objectivity in the process and most commonly draws on quantitative methodologies. It uses experimental methods which may include experimental and control groups and the administration of pre- and post-tests to measure scores. In this case, the researcher is the controller of the research process and is external to the research site (Taylor & Medina, 2011).

However, this approach has been judged to be inadequate in the social sciences (Mc Hugh, 2017). According to Dokecki et al. (2001), post-positivists, argue that the traditional narrow and limited positivist approach must be complemented with other methods judged to be capable of improving our understanding of a particular phenomenon being studied. Whilst positivists locate the truth as being entrenched in an objective reality someplace "out there", post-positivists argue that the truth is "out there" but cannot be perfectly known and as it is

bound by context (Panhwar, Ansari, & Shah, 2017), human action and interaction (Tanlaka et al., 2019). Post-positivism is viewed as a "milder variety of positivism" which follows the same principles of positivism, but which allows for greater interaction between the researcher and research participants or data. This concurs with the views of Tanlaka et al. (2019) who suggest that post-positivism acknowledges the significance of human influence during the process of knowledge acquisition. Post-positivism therefore exploits additional methods such as surveys and qualitative methods such as the use of text data (Taylor & Medina, 2011). This approach is considered a modified scientific method appropriate for the social sciences. The post-positivist paradigm is also described as an approach which advocates for methodological pluralism (Gamlen & McIntyre, 2018). It is premised on the notion that methods applied in a particular study should be selected to best respond to the research question being addressed (West, 2018). Furthermore, Nelson and Prilleltensky (2010) advance the post-positivist paradigm rather than the positivist paradigm as more suitable for inquiry in the social sciences and psychology where the research question calls on this approach.

Therefore, this study adopts a post-positivist paradigm. The post-positivist paradigm assumes that community research can draw on quantitative methods and that these methods may add value to Community Psychology research. Post-positivism can be instrumental in identifying concepts of importance to different cultures, groups, ethnicities and races (Nelson & Prilleltensky, 2010). In the context of this study, a journal article analysis that focuses on "inclusion" and "inclusive education" is real and external to the researcher but in order to fully understand such issues, one also needs to consider a qualitative approach. Different authors view these issues with different lenses hence the aspect of multiple realities is present.

3.2.2 Epistemology

Epistemology simply refers to the "philosophy" regarding the acquisition of knowledge or rather "how do we know what we know" (Seedat et al., 2001, p12). The way one acquires knowledge is obviously intimately related to the researcher's perspectives on the nature of the knowledge. Since the study assumed the post-positivist paradigm, information was gathered using both qualitative and quantitative approaches. The quantitative approach involved selecting articles for further study using predetermined key words or phrases. This

means any articles that did not contain the key words were not included in the analysis. The qualitative part of the analysis followed once the relevant articles were determined. In this case, the role of the researcher was to interpret the interpretations conveyed by authors of the selected articles and this part of the study can best be described as qualitative. It is important to restate the research questions at this point before a discussion of Methodology commences.

The main research question this study seeks to address is:

How do authors in international Educational Psychology journals interpret the concepts of "inclusion" and "inclusive education" as stipulated in the following journals: International Journal of Educational Psychology (IJEP), School Psychology International (SPI) and School Psychology Review (SPR) which were published between 2013 and 2017?

The sub questions are:

- How is the word "inclusion" or phrase "inclusive education" used by different researchers?
- What are the emerging trends in the field of Community Educational Psychology regarding the concepts of "inclusion" and "inclusive education"?
- What are the different methods employed by different authors to study "inclusion" and "inclusive education"?
- What commonalities and differences exist in the interpretation of "inclusion" as expressed by different authors?

3.3 Methodology

Krippendorff (2004) posits that the methodology is not a value per se. Methodology allows researchers to plan and critically explore the protocols, composition and logic of research methods. It also allows researchers to estimate the ability of particular research designs to answer research questions confronting the researcher. This section therefore describes the methods that were used to collect and analyse data for the research. It focuses on aspects

such as the source of data, content analysis and the justification for using the chosen approach.

3.4 Research procedure

The current study was part of a larger study that investigated most recent published research on inclusion in educational contexts in a set of 15 selected well established English language South African and international educational psychology, education and psychology journals. The journals included in the total sample were Perspectives in Education, South African Journal of higher education, Journal of Education, Education as Change, Journal for Psychology in Africa, South African journal of psychology, Journal of special education, Educational research, British journal of educational studies, School psychology international, International journal of educational psychology, School psychology review, International journal of inclusive education, British journal of educational psychology, and the British journal of special education.

In the current study the 3 journals selected were School Psychology International, International journal of Educational Psychology, School Psychology Review. The main reason for focusing on these journals are that they are well established international journals that focus on Educational Psychology content. The terms “inclusion” and “inclusive education” were used to search for articles that were published in three pre-determined journals between 2013 and 2017. The article selection process is shown on Figure 3.1.

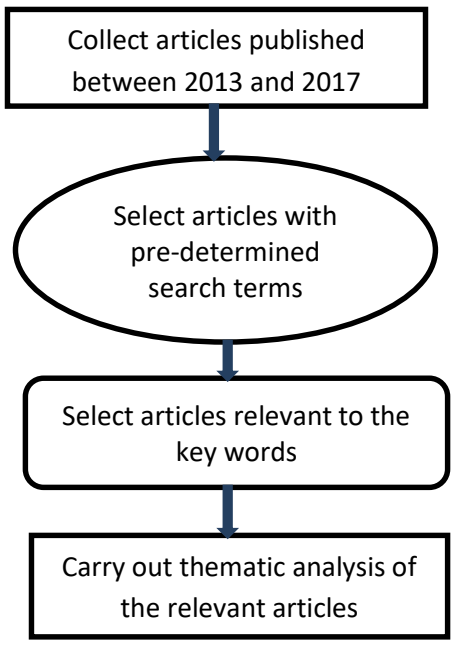

Figure 3.1. Research design employed in the study.

3.5 Source journals

A content analysis was performed on the following journals: The School Psychology Review (SPR), published by the National Association of School Psychologists (NASP); School Psychology International (SPI), published by Sage publications and; International Journal of Educational Psychology (IJEP), published by Hipatia Press. The SPR is a refereed journal which focuses on communicating scholarly advances in research, training, and practice in the fields of psychology and education, with a particular focus on school psychology (Hipatia Press, 2018). The SPI, published six times a year, endeavours to highlight concerns of those who provide quality mental health, educational, therapeutic and support services to schools and their communities throughout the world (SPI, 2018). Finally, IJEP, is an Open Access journal whose main objective is to publish quality research in the field of Educational Psychology using data collected in different educational contexts, and where the participants were individual sand groups varying in age. These three journals where selected because of their extensive foci on Educational Psychology.

3.6 Time frame

The abstracts of articles published between 2013 and 2017 were used for the analysis. The current study commenced in 2018 and as such these articles represented the most recent previous five years of work in the field.

3.7 Content analysis

Researchers view content analysis as a flexible and powerful approach for analysing textual data (Krippendorff, 2004). It is a family of broad analytic approaches that include interpretive analyses, intuitive analyses and textual, systematic analyses (Hsieh & Shannon, 2005) and contains literal descriptions and analyses of the contents. In this study, it is relevant as it enhances our understanding of various aspects related to inclusion within Inclusive Education and Community Educational Psychology. This is because, when done correctly, it allows for the identification of themes and enables one to identify trends in scholarly publications within the field.

3.7.1 Motivation for using content analysis

Content analysis is valuable and unusual as it can be used both quantitatively and qualitatively (Bengtsson, 2016) and inductively or deductively. The type of content analysis chosen is usually determined by substantive researcher interests and the nature of the problem studied (Hsieh & Shannon, 2005). In this instance, the researcher wanted to know how the concepts of "inclusion" and "inclusive education" are understood in selected Educational Psychology journals. It is for this reason that the content analysis, as applied in this study, focused on identified sub questions in terms of understanding of the terms of inclusion and inclusive education, methodologies employed and participant characteristics. A further motivation for using journal content analysis is that it has been used in Community Psychology but less so in Educational Psychology (Graham & Ismail, 2011; Angelique & Culley, 2000; Seedat, Mackenzie & Stevens, 2004). The approach used in this study to focus on a value, inclusion, is different from the approach used in the studies mentioned. They analysed the themes that emerged from the studies. Graham and Ismail (2011) focused on trends in the literature, methodologies used and topics covered whereas Angelique and Culley focused specifically on ways in which gender is represented in the American Journal of Community Psychology. Similarly, Seedat, Mackenzie and Stevens (2004) explored themes in Community Psychology in the South African Journal of Psychology.

3.8 Content analysis procedure

The study used both quantitative and qualitative content analysis. This has been deemed to be the most effective way of understanding both general and topical trends in the field (Krippendorff, 2004).

Techniques used in content analysis should reflect reliability in that findings should be replicable. In this study, replicability is, in part, ensured by using well-defined words and phrases to select articles that were used in the study. This study used the word "inclusion" and the phrase "inclusive education". The method articulated by Krippendorff (2004) was used to conduct the content analysis. This approach has a number of stages that are described below.

3.8.1 Unitising

The first step in doing content analysis is the process of unitising. Unitising is the systematic identification of parts of text, audio, images and other observables that are of interest to the researcher. There are different units of analysis that a researcher can come up with. These include units of information such as sampling units, recording units, context units. The researcher must explicitly state or explain the different analytical purposes the respective units serve. This means that unitising may occur at differing places or stages of content analysis.

In this study, the main units of analysis are abstracts of articles that meet the inclusion criteria. Abstracts have been chosen because, if well written, they represent all the information that is important in understanding a particular piece of research and this information includes the background, methods, results, and conclusions sections (Andrade, 2011). According to Krippendorff (2004), content analysts need to show that the information needed for their analyses is represented in the collection of units. Articles whose abstracts included the concepts of inclusion and inclusive education in educational contexts, were selected and read in full.

3.8.2 Sampling

The second step in conducting content analysis is called sampling. The total number of available texts or information is sometimes too big to be analysed as a whole. It therefore means that researchers need to find a way of limiting their research to an acceptable body of texts. Though using a limited set of data when attempting to answer research questions may introduce sampling bias, it is still possible for bias to be minimised (Krippendorff, 2004). There are several strategies available and this study employs relevance sampling. This strategy selects textual units that answer research questions. In other words, it is important to focus on the research questions to guide the content analysis.

Using this approach, the researcher systematically follows a conceptual hierarchy and reduces the units for analytical consideration (Krippendorff, 2004). In this particular study, the sampling hierarchy starts with selecting articles published between 2013 and 2017 in the International Journal of Education (IJEP), School Psychology International (SPI) and School

Psychology Review (SPR). Articles were selected if they contained the words “inclusion” and/or “inclusive education and the context of the articles had to be in education.

3.8.3 Recording/coding

This involves breaking down the data into smaller and more manageable categories or coding frames. In this study, the coding frames were (i) understanding of inclusion and inclusive education (ii) methodologies (used in the respective studies), participants (from which data was collected), location (geographical area where the study was conducted). The use of pre-determined categories or coding themes is known as deductive content analysis (Mayring, 2010).

3.8.4 Creation of report

Finally, the results were reported using descriptive statistics as well as extracting quotes from the studies. Data analyses conducted on the articles deemed appropriate are arranged in two categories, general trends and topical trends. In identifying general trends, the selected articles were analysed to isolate overall trends in scholarly work concerned with inclusion in education, as manifested in the three journals selected. The classification was based on several aspects, namely the country where the research was conducted and research design. Topical trends analysis involved assigning ideas presented by different authors into appropriate categories.

3.9 Ethical considerations

The issue of ethics in journal content analyses is an interesting one. Usually, such studies would not require ethical approval from any individual or institution to access and use data from the different journals, as discussed in Chapter 1. The journals are available electronically and the abstracts were accessed electronically. Researchers who do journal content analyses, assume that ethical matters would have been observed in the original primary study. The journal content analysis, a secondary study based on journal articles, therefore invoked no specific core ethical issues such as informed consent or doing no harm. It is also evident that other journal content analysis referred to in this study adopted a similar ethics approach in their own studies.

CHAPTER 4: RESULTS

4.1 Introduction

This section of the thesis presents the results from a journal content analysis done to explore how "inclusion" and "inclusive education" are reflected in specific journals that are published in the field of Educational Psychology. This will help to address the main research question for the study which is "How do authors from different parts of the world interpret the concepts of "inclusion" and "inclusive education?"

4.2 The data set

The data set was made up of abstracts of 368 articles published between 2013 and 2017 with 137 (37.2%), 163 (44.4%), and 68 (11.4 %) abstracts published in the *School Psychology Review* (SPR), *School Psychology International* (SPI) and *International Journal for Educational Psychology* (IJEP) respectively. The annual publishing figures for each journal are shown on Figure 4.1 below.

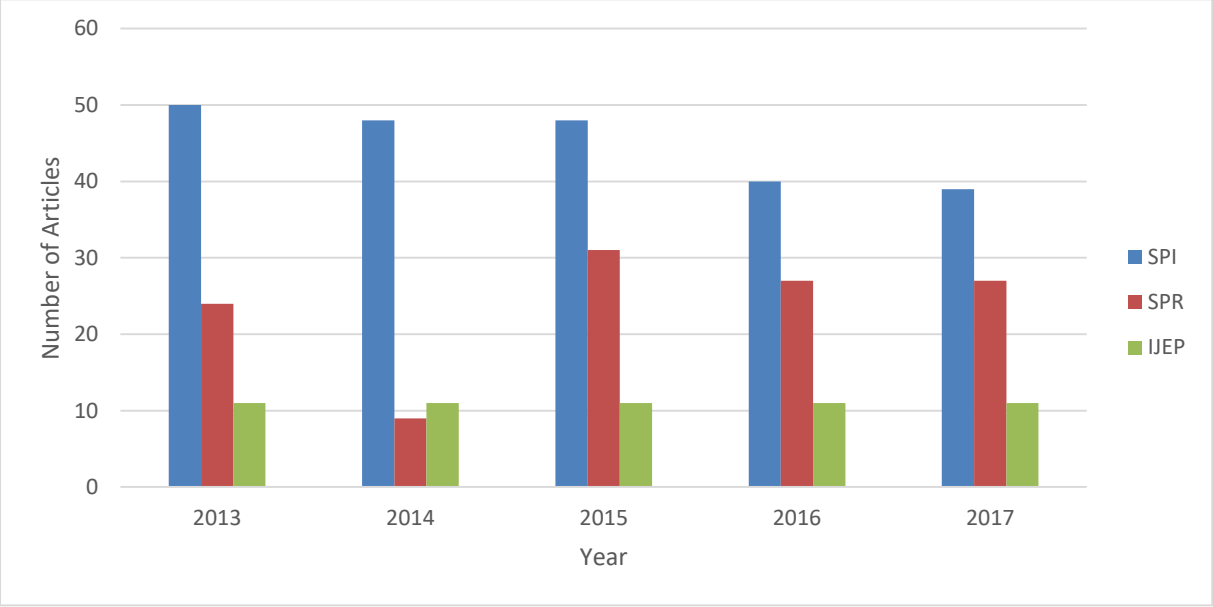

Figure 4.1. Number of articles published by the SPI, SPR and IJEP respectively between 2013 and 2017.

4.3 Number of articles

Figure 4.2 below shows how the articles used for analysis were chosen.

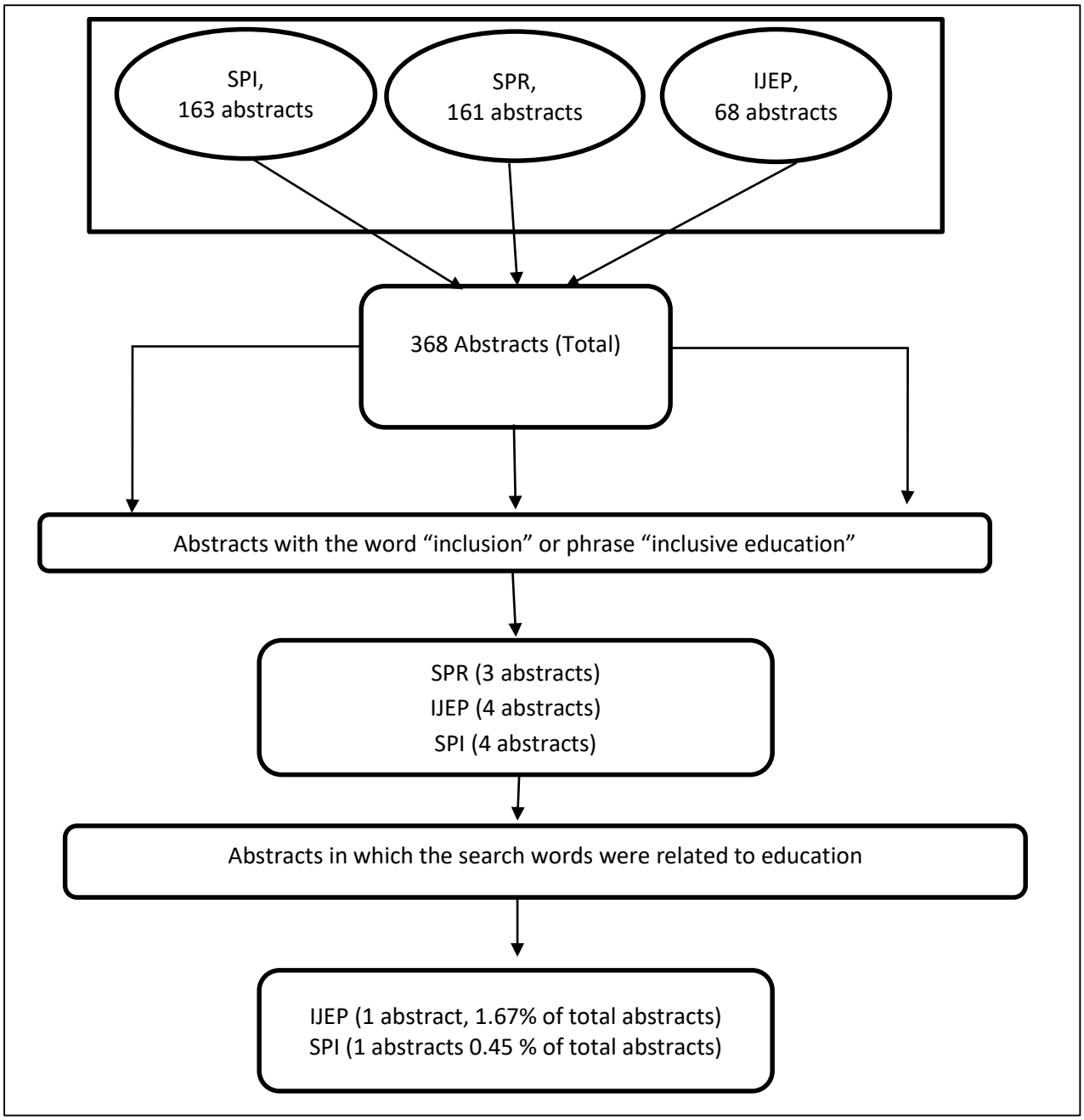

Figure 4.2. Flow diagram for article selection.

Eleven abstracts, three from each of the three journals, contained either the term “inclusion” or “inclusive education”. Nine articles were not used in the analysis, because one article was a commentary, four had the terms listed only in the key words section of the articles and not

in the abstract as stipulated by the search strategy and four articles used the term inclusion as a part of a general sentence not in the educational context.

As shown in Figure 4.2, only two abstracts met the inclusion criteria set forth on the commencement of this study. The term “inclusive education” appeared in the abstract from an article published in the SPI by Lanfranchi (2014). The article was titled “The significance of the inter-culturally competent school psychologist for achieving equitable education outcomes for migrant students”. The term inclusion, as pertaining to education, appeared once in the abstract of an article by Kershner (2016) titled “Including Psychology in Inclusive Pedagogy: Enriching the Dialogue?” which was published in the IJEP.

4.4 Summary characteristics of articles used

Table 4.1

Summary of articles

Author(s) and date	**Publication type**	**Methods**	**Research paradigm**	**Location**	**Number of participants**
Kershner (2016)	Empirical study	Qualitative	Phenomenological	England	eight teachers
Lanfranchi (2014)	Empirical study	Quantitative	Positivist	Switzerland	655 teachers and 207 School Psychologists

4.5 Topic trends

The article in SPI by Lanfranchi (2014) involved an empirical study comparing Swiss school psychologists’ and teachers’ responses to a paper case study of a boy with behavioural and learning challenges whose name and ethnicity was changed such that in one version he was identified as coming from an ethnically mainstream, Swiss-German background and the other as a migrant who spoke a foreign first language. This can be summarised as a study looking at ethnicity and Inclusive Education as well as special education. It can be gathered from the study that, when compared to teachers, the school psychologists’ choice of

interventions and assessments demonstrated higher levels of intercultural competence and less cultural bias. The article in IJEP by Kershner (2016) discussed the relationship between Inclusive Education, dialogue and psychology. It focussed mainly on the dialogic issues associated with inclusive classroom pedagogy. This can be characterised as a study looking at the role of teachers and school psychologists in Inclusive Education initiatives. In this article, it is observed that although the study participants (teachers) are not formally trained in psychology, they exhibited strong psychological thinking. It is concluded, from the study, that there is need to include ideas from psychology when discussing issues concerned with Inclusive Education.

4.6 Thematic analysis

The themes that were derived from the article by Lanfranchi (2014) were (1) teaching approach or pedagogy and (2) dialogue related to Inclusive Education. From Kershner (2016), the themes that were identified were (1) ethnicity and access to education, and (2) approaches to children with learning and behavioural difficulties.

4.7 Conclusion

Community Educational Psychology is a young, growing field (Graham & Ismail, 2011). This thesis, based on the content analysis approach, presents trends that are evident in the data set across three journals. Generally, the word “inclusion” or phrase “inclusive education” does not feature in the articles from the three journal publications from which abstracts for analysis were extracted. The next chapter will discuss the implications of the results reported in this chapter.

CHAPTER 5: DISCUSSION

5.1 Introduction

This chapter discusses the results described in the previous chapter. Literature from other studies will be used to discuss possible reasons for the findings. It concludes with recommendations for future studies that may help advance knowledge on the aspect of "inclusion" and "inclusive education" in Community Educational Psychology.

5.2 General observations

Judging from the number of articles published by the respective journals, it can be concluded that similar numbers of articles were published in the journals samples between 2013 and 2017. In the International Journal of Educational Psychology (IJEP), volumes 2 – 6, a total of 68 articles were published between 2013 – 2017. In School Psychology International (SPI), volumes 34 – 38, a total of 163 articles were published between 2013 – 2017 and in School Psychology Review (SPR) volumes 42 – 46, a total of 137 articles were published between 2013 – 2017.

The first aim of the study was to understand how the concept "inclusion" and the phrase "inclusive education" in three journals, namely; IJEP, SPI and SPR. The rationale for doing this was that it would be informative regarding the importance of the concept of inclusion in education to different researchers and publishing contexts. This is the case according to Martin et al. (2004), as the frequency with which a word or phrase appears in different journals can be taken as an indication of the ebb and flow in the importance of a concept to a community of researchers. Importantly, this also reflects on the nature of knowledge production in a field and the relationship between knowledge production and practice.

In this study, the concepts of "inclusion" and "inclusive education" only appeared once in the abstract of an article published in the SPI in 2014 and once in the abstract of an article published in the IJEP in 2016. This may not necessarily indicate that the subject of Inclusive Education is not addressed in these journals but could be an indication of the diversity of labels given to Inclusive Education, which is understood as educating learners with diverse educational needs in mainstream schools (Engelbrecht et al., 2013). For instance, Bjørnsrud and Nilsen (2011) note that in the Norwegian educational policy the term Inclusive Education

is replaced by the phrase “adapted education within the community”. The failure to explicitly mention the phrase “inclusive education” is also described by Göransson et al. (2011) who note that the phrase “inclusive education” is not explicitly mentioned in the three most influential documents with respect to the Swedish school system. These three policy documents, which are the Education Act, the Compulsory School Ordinance and the National Curriculum, are designed to promote Inclusive Education in Sweden.

It could be due to the fact that, according to Göransson et al. (2011), the phrase is a new way to describe old practices. Pather (2007) notes that this phrase is often misunderstood and that some authors may deliberately avoid using it in their abstracts since, for most readers, the abstract is read as the sole part of an article and also determines whether reading the full text is necessary (Beller et al., 2013). It also has to be appreciated that teacher behaviour is shaped by culture. Teachers’ attitudes and even knowledge about inclusion especially, is determined by the society within which they exist (Legkonogih et al., 2019). This means that the usage of the key words employed in this study may vary as a result of different authors in different geographical areas applying different terms to refer to the same concepts.

5.3 Themes emerging from analysed abstracts

In the article by Lanfranchi (2014), the phrase “inclusive education” was used in relation to two of the themes identified as relevant by Ainscow Ainscow et al. (2006) when conceptualising the concept of educational inclusion. These two themes are, firstly, inclusion as associated with disciplinary issues and, secondly, inclusion as concerned with groups vulnerable to exclusion, such as ethnic minorities.

Exclusion from school due to disciplinary issues is a hotly debated issue (Gage et al., 2019). Although inclusion is commonly viewed as being associated with children having special educational needs, it is now acknowledged that exclusion from school due to “bad behaviour” is increasingly becoming an important aspect limiting the access to education for a considerable number of children (Ainscow et al., 2006). Furthermore, it has also noted that there is a relationship between exclusion from school on disciplinary grounds and the ethnic origins of students involved. This makes the entire issue very complex.

Several researchers have reported that marginalised students are often grossly over-represented in exclusionary discipline if one considers their proportion within the population (Gage et al., 2019). Two issues come to mind. First, it could be that the home environment these students come from affects these children negatively, resulting in "bad behaviour" at school (Adimora et al., 2018). It could also be that the respective teachers themselves are not competent enough to deal with the children in a productive manner and thus refer them for disciplinary action. It may also be a combination of both these situations.

The article by Lanfranchi (2014) explored how teachers and school psychologists approach the aspect of discipline in the class. Specifically, does the tendency of referring migrant students to an administrator for disciplinary action differ amongst the two groups? It found that school psychologists were able to recommend the referral of students for special education programmes with less cultural bias when compared to teachers. The main theme extracted from the abstract of the article by Lanfranchi (2014) can therefore be summarised as " the role of school psychologists in the reduction of discrimination against migrant students". This study suggested that school psychology services need adequately trained experts in the field of psychology. These are individuals who would be able to work fairly and in culturally competent ways. School psychologists, Lanfranchi argues, need to be particularly vigilant of and prevent the disproportionate placement of migrant students' in special needs and segregated educational settings and to prevent their exclusion from mainstream education. It can be said "inclusive education" in the context of this study was used to refer to the equitable and fair treatment of migrant students.

The relationship between disciplinary referrals and ethnicity of students is not only important to educational psychologists, but also to community psychologists. As discussed earlier, Community Psychology attempts to understand individual behaviour within respective socio-cultural contexts, assessing high-impact incidences and working with communities to access resources and facilitate support on matters that will benefit community futures (Trickett, 2008). It takes an ecological view of psychological issues. It assumes that individuals' understandings of and engagement in events can be understood in the context of understandings that are propagated in the context of communities (Hawe,

2017). For example, unacceptable behaviour at school might be a result of students' sub-optimal home environment living conditions.

Adverse living conditions are often associated with poverty and, in the global north, poverty is more likely to be associated with minority and migrant communities. In countries like South Africa, this trend is reversed. Poverty is generally associated with the majority Black community. The impact that poverty has on a child's discipline at school, however, is similar in both "developed" and "developing" worlds. This suggests that Educational Psychology cannot be completely divorced from Community Psychology. This concurs with the views of Pillay (2007) who argues that Community Psychology must be viewed as a combination of both Community and Educational Psychology.

Currently, the thinking is that inclusion in education is evolving and there is a need to evaluate the field and understand what is in fact occurring in educational practice (Kershner, 2016). Kershner (2016) interrogates the relationship of psychology, Inclusive Education, and dialogue, focusing on the dialogue in inclusive classrooms. The article by Kershner attempts to discover how teachers, who have no extensive psychology education, apply concepts identified with inclusion in education. In addition to this, it is advanced that the teachers can share valuable thoughts and ideas through dialoguing. Dialogue, as a process within the Inclusive Education landscape, appears to be neglected (Danforth & Naraian, 2015). Sharing ideas allows one to continuously learn. This is important because effective implementation of Inclusive Education requires one to continuously learn (Walton et al., 2019).

In the study by Kershner (2016), the main theme can be summarised as "dialoguing on Inclusive Education". The study explored the relationship between Inclusive Education, dialogue and psychology. Basically, the author was interested in the role of appropriate dialogue processes in fostering Inclusive Education. This qualitative study involving eight early career primary school teachers revealed that although these teachers were not trained psychologists, their attitudes towards the concept of "inclusive education" revealed some sort of psychological thinking. It was concluded that there was a need to develop psychological thinking in teachers as a way of promoting the continuation of dialogues related to Inclusive Education.

5.4 Location of research

Both studies that were included in the study were located in Europe – Switzerland and England, to be specific. There could be several reasons for this but the research reveals that the concept of "inclusive education" in scholarship does not receive the same attention in Africa when compared to the global North. For instance, Helldin et al. (2011) compared the South African and Swedish teachers' attitudes about the concept of "inclusive education". They reported that Swedish teachers are more pro-inclusion than South African teachers. In addition to that, the authors found that all Swedish teachers are well equipped with the necessary skills to manage pupils with learning barriers even within the framework of mainstream classrooms. The situation is starkly different for South African teachers. Many South African teachers minimally embrace the concept of barriers to learning and it is not integrated into many South African teachers' thinking (Helldin et al., 2011). This scholarship supports the views of Engelbrecht et al. (2017) who note that although South African education has made great strides since the fall of Apartheid, teachers tend to lack appropriate knowledge on issues related to Inclusive Education. This is one of the factors that affect opportunities for learners with diverse educational needs and barriers to learning to have access to adequate learning-and-teaching resources.

The other reason that could explain why the articles were from studies conducted in the Global North probably has to do with the nature and state of social services in these contexts as well as the opportunity to publish in international journals. Helldin et al. (2011) suggest that Sweden is a welfare state and understandings of the concept of inclusion, as understood by teachers and school psychologists, should be interpreted in this welfare context. In countries such as Sweden, welfare processes that filter through the whole society and therefore schools, are central to transformation and the development of equity in schools and society. Their institutions and policies focus actively on support for vulnerable groups. In many African countries, such as South Africa, policy processes strongly advocate for and support inclusion but implementation is poor, since the continent struggles with other challenges.

The other reason why there are no publications from South Africa, or Africa in general, could be attributed to the fact that publication space in education journals tend to be particularly

limited to the English-speaking countries (Paasi, 2005). To boost their own impact, editors only accept review papers considered to be outstanding, especially if their own journal articles are cited so that they can be frequently cited later. The modest contribution of a competent and original piece of work from a junior researcher from a marginalised African geographical region may be overlooked as less citable (Baker, 2008).

It has also been noted that African scholars, in general, do not publish extensively in international journals such as the ones used in this study. Owusu-Ansah and Mji (2013), for instance lament that in predominantly Western-oriented academic circles such as the social sciences, the African voice is minimised because contributions focusing on indigenous approaches are often ignored. Miller et al. (2013), for example, reported that in the field of communication, articles by African authors only featured in 25 of the 5228 articles published in 18 world top communication journals between 2004 and 2010. They further reported that a number of studies that focused on the African discourse were published by non-African authors. This trend has also been observed in this study as evidenced by the lack of studies or articles focused on the African perspective.

5.5 Research methods

Of the two articles that were included in this study, one used a quantitative approach and the other adopted a qualitative approach. Both were considered to be empirical studies. It is unclear which approach is best when conducting social research and the most important question to consider when evaluating the value of qualitative or quantitative methods, is appropriateness to answer the research question posed (Queirós et al., 2017). It has been noted that both methodologies have strengths and weaknesses. The qualitative methodology strives to provide ways to access complex realities and meanings in specific contexts whilst quantitative methodology focuses on accurate measurement for statistical analysis (Queirós et al., 2017). It is therefore not surprising that both methodologies are equally represented, although only one article for each, in the articles that met the inclusion criteria for this study.

5.6 Study participants

In both studies, the participants were adult teachers who interact with students, some of whom have learning difficulties. It would perhaps have been more fruitful to interview the

students themselves but some researchers avoid doing this due to the ethical implications of such an approach (Spriggs, 2010). For instance, Silverman (2005) highlights how, in vulnerable populations, the informed consent process is often difficult. It may require the researcher to discuss access to research interviews with many family and community stakeholders. This is supported by Spriggs (2010) who notes that consent to research involving children is complex. Research procedures involving children often require assent but then in addition, consent is required from parents or guardians. He further argues that the concept of consent is unclear and whether parents always understand clearly what they are consenting to. It is therefore not surprising that some researchers prefer to deal with adult participants only as consent is easier to secure. This may negatively affect the impact researchers have on the education of children.

Failure to fully engage children in education research is a real challenge for scholarship and knowledge production in community Educational Psychology. Lewis (2002) suggest that researchers often face a challenge when soliciting the views of children regarding their views on learning. This is particularly true for children with learning difficulties. Lewis does, however, provides guidelines on doing research with children as participants, especially those who experience barriers to learning.

5.7 Conclusion and future research

The word “inclusion” and phrase “inclusive education” appeared only once in the abstracts of 368 articles published in the *International Journal of Educational Psychology*, *School Psychology International* and *School Psychology Review* between 2013 and 2017. This rather low frequency, given the interest that the concept of inclusion in education has generated amongst scholars and policy makers, can be attributed to the plurality of definitions to be found. This plurality is driven by the fact that inclusion, as a concept, is affected by several factors which include culture and socio-economic status of countries. In these two abstracts, the concepts were used to describe the inclusion of migrants as well as how to improve pedagogy to foster inclusion in education. Both studies were from Europe and utilised both qualitative and quantitative methodologies. In both studies, the participants were adult educators or psychologists. Although this contributes to our understanding of the concept of inclusion, there is a need to include the learners themselves in future studies.

Finally, the main approach to the current study included both quantitative descriptive methods and qualitative thematic analysis. A quantitative approach was used in selecting articles for further analysis. The quantitative component is that only articles containing the terms “inclusion” and/or “inclusive education” in their abstracts were used. This allows for replicability of the data collection process but may exclude some articles on the concepts of interest that were examined. Future studies can adopt a stronger qualitative approach to fully understand how the concept of inclusion is presented by different scholars in a more extensive review of journals dealing with Inclusive Education.

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